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ABSTRACT

This paper describes how a new university, African Nazarene University (ANU) in Kenya, used various means, including computer technology, for implementing learning goals for students from a wide variety of African countries and tribes. The paper stresses that the school, which opened in 1994 with 65 students, emphasized tolerance of differences from its inception. The paper reviews land acquisition, building, and such problems as frequent break-ins and unreliable electricity. Also addressed are faculty use of informal communication with students, the dedication of faculty, and developing student tolerance for different customs and foods. Specific strategies used to build tolerance are discussed. These included an open-door policy; the use of technology as a leveler, including required courses in keyboarding and computer applications; posting of "hallmarks" or goals of ANU students; and a view of faculty, staff, and administrators as positive role models. The paper notes that student and faculty unity were also furthered by a succession of crises during the school's first year. Samples of student comments on their ANU experience are attached. (Contains 14 references.) (DB)

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TECHNOLOGY BUILDS GLOBAL ACCEPTANCE AMONG AFRICAN STUDENTS

Martha Tyler John
and
Floyd Idwal John

Abstract

A new university opened in Kenya in August, 1994. Policies and procedures were established and goals set by the University Council . The goals stated by the Council indicated that the fledgling university would use a global approach in its acceptance of student applicants, and be interdenominational, and coeducational in its outlook. Racism, tribalism, ageism and sexism would be discouraged and the acceptance of all students as worthy persons would be practiced from the opening day onward.

Dealing with the goals required a serious amount of work in Africa where there has been much tribal conflict and where national and ethnic loyalties are strongly developed. Research and information that contained ideas for cooperation based on problem solving were examined and discussed among the faculty and administration. A sample of the general ideas gleaned from several sources will be covered in this paper.

Strategies for implementing the goals were designed and programs that provided a "level playing field" based on learning were developed and required of all students. Technology instruction proved to be a fine motivator and this was new to nearly all students. Keyboarding and computer use became a challenge that engaged the best concentration and skills of every student whatever their other characteristics. Details of the strategies and specific methods that have been applied at Africa Nazarene University are the focus of this paper. Specific examples of students' final assessment of the strategies are given in the appendix of this paper.

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TECHNOLOGY BUILDS GLOBAL ACCEPTANCE

AMONG AFRICAN STUDENTS

Martha Tyler John
and
Floyd Idwal John

The magic words in the educational world today **technology** and **problem solving.** Imagine that two strangers are introduced, talk for a time, and then exchange business cards. On these cards there will be the person's name, address, phone number, FAX number, and often an e- mail address. The exchanges that can take place between these two people may range from faxing copies of interesting professional articles to exchanging the names of people on a wedding list. In addition to the remarkable range of use the electronic world can serve, technocrats have a whole new language that involves a problem solving approach to the work of information gathering. People involved in computer technology may begin to "talk" to each other using terms like "mother boards, virtual reality, Internet, Novell, CD-ROM, pull-down menus and megabites." In fact, one could almost refer to individuals who function freely in the technological world as a new *subcultural* group (sometimes negatively referred to as computer nerds). The language used is important, and designates the resources and equipment that will be used in analyzing and recording data appropriate to a given situation.

In the future the individuals who are skilled in the use of technology world will need to work effectively with those who are less skilled. At least a part of the language must be shared. There are many global problems, and cooperative efforts must be made to resolve complex issues such as those dealing with the environment. Leaders who come from Less Technologically Developed Countries will need to use the best communication systems possible if they are to participate in solving universal problems. The input from the global community is needed, but where should this

begin? Who will have the skill to include all groups?

Students at the university level provide a population that has potential for developing meaningful communication with others. "New ideas from cognitive science propose the importance of "anchoring instruction" in activities that students find meaningful and authentic (e.g. related to real-life situations) in the context of their own experience" (Roblyer et al, 1997, p.58). Such real-life skills could be involved in computer usage that would provide a basis for more effective communication. In university students there exists a population that is present for the purpose of learning new skills and gathering information.

In the midst of this the need for more effective communication and computer expertise, a new university was opened in Kenya. What an excellent opportunity develop communication skills and technology together! A bit of background information is needed to clarify the situation with which this paper is concerned.

HISTORICAL BACKGROUND

In 1987 the Kenyan Commission for Higher Education announced procedures allowing private, independent universities to become fully accredited, and offer degrees under the watch care of the Commission. In the past, degrees had been offered by private universities, but the degrees were accredited by organizations outside Kenya - most often in the United States and Great Britain.

This new option was a giant step in providing more Kenyan, and African students with educational opportunity at the tertiary level. A number of organizations and church groups applauded this action and submitted proposals following Commission guidelines. The proposals were required to include academic plans as well as economic support indicators and enrollment projections.

The International Church of the Nazarene began the lengthy process of obtaining an interim charter and, in October, 1993, became the first institution to receive an interim charter for a new university; one that had not existed in Kenya prior to 1987.

Africa Nazarene University (ANU) opened its doors to incoming students in August, 1994.

Goal Setting for the University

Goal setting is an important step in planning for any business or institution. The stated primary goal provides guidance, and direction for those who lead the organization. The goal to provide an environment where tolerance and acceptance were the norm was primary at Africa Nazarene University. Closely related to this was the development of leaders for Africa. Technology was seen as an important variable in properly training leaders in business, and in other areas. The Council stressed that the University would be open to students of all faiths, but that high moral and ethical standards would be set for student behavior. The University would be international and coeducational from the outset. In fact, the University was to be a center where tolerance and acceptance of differences was the norm. Racism, tribalism, ageism and sexism would be eliminated.

A Brave Beginning

Much more than goal setting was needed for these goals to be accomplished, however. Where were the resources to build, recruit and operate a university that consisted of students from any and all African countries? The goal was laudable, but the problems were gigantic. It sometimes seems that the greater the challenge, the greater the motivation to meet it. In an almost miraculous way, people came to the fore with donations of money and labor. In 1987 a parcel of land, almost 70 acres, just fifteen miles from Nairobi became available. Donors from the United States joined together to purchase this fine property. During the next seven years over eight hundred people came to the site to help with the building. Most of these people came as "Work and Witness" team members from several Euro-Western countries. They came bringing money to purchase supplies with which to work, and their coming was a witness, both at home and in Kenya, of their devotion to God. These volunteers painted rooms, worked on floors, helped build

furniture, cleaned windows, and assisted with the building construction wherever they could. Many of them were teachers, bankers, developers, preachers, farmers and businessmen by profession in their homeland. They took the tools handed to them, and worked with great enthusiasm to build a university of which everyone could be proud.

Africa Nazarene University opened with approval from the Commission for Higher Education on August 28, 1994. There were 638 applicants, but, based on guidance from the Commission, only 65 students were admitted. The quality of students selected was high because of the rigid and demanding entrance requirements.

Given the miracles of constructing a campus and a highly qualified student body, it was still an act of bravery to open the University. So much remained to be done! The campus was isolated, and break-ins were common in such areas, so a reliable source of electricity was needed. Generators which had been used during the campus construction were replaced with electricity from Kenya Power and Light. This was crucial to the development of the technology, and necessary to one of the goals which included computer literacy for all students.

Buildings remained to be completed, and the transport to and from the campus over rough road was a real problem. Nevertheless, ANU was open, and a group of happy students began classes.

BUILDING TOLERANCE

The University was open, but the work of building a caring community had only begun. Students would need to be tolerant and accept people from all over Africa, and the customs of the individuals from this range of countries were very different. What is tolerance? The Webster's New Intercollegiate Dictionary (1981) defines tolerance as "a willingness to be tolerant and patient toward people whose opinions or ways differ from one's own" The Macmillan Modern Dictionary gives a slightly different definition. Tolerance is 'intellectual forbearance especially with the opinions

of others; open mindedness." These definitions bring to mind a society where the lamb and the lion rest easily side by side. ANU would be a good test of this ideal because there are 14 African countries represented here and many different tribes. In Kenya, for example, there are Luo, Kikuyu, Masai and a number of other tribal groups. Tribalism and the emphasis on cultural identification is strong in many parts of Africa, and "Every culture creates a system of shared knowledge necessary for surviving as a group and facilitating communication among its members" (Wurzel, 1988, p. 2).

When communication using technology is important, a common system of language is needed. At ANU many languages existed and yet it was necessary for us all to communicate. English was the most common language, although French was spoken by the students from Rwanda, Burundi, and Zaire. The language of instruction was English, but there was also instruction in English as a Second Language (ESL). Computer language was introduced to all students, and an option for taking this introductory class was provided for staff members, as well.

Communication

"One of the basic principles of communication is that one must know one's receiver and adapt one's communication to that receiver if one is to be an effective teacher" (Hamilton and Ghatala, 1994, p. 236). It seemed important that faculty members be given orientation providing background information about the students they would teach. Therefore, times of informal interaction such as regular tea times, chapel, and interview sessions with students were part of the sharing process. One faculty member sang in a choir that was organized by the students, and others found ways of being especially accessible to students. Knowing the students by name and something about their needs and wishes became important to each faculty member and to administrators and staff. Philip (1982) tells us that "...the school must be administered in a way which will produce educated persons, but in the process an atmosphere

must be created which gives the staff and students satisfaction with the process and with their role in it" (p. 38). The Vice-Chancellor was aware of this, and had all the students in the psychology course she taught in the fall semester. She had an open door policy where each student was welcomed into her office to discuss any issue s/he wished. Other faculty and top level administrators tended to follow this policy, as well. One student commented that he, "Loved it at ANU!"

Dedication

Featherstone (1971) discusses the quality that students at ANU also referred to in their comments, although they did not use these exact terms. He says, "What the effective people did seem to share was a quality I first thought of as moralism and later came to think of as moral passion. There were no laissez-faire teachers; the good ones preached, made demands, and seemed to indicate that learning is a serious business" (p. 49). ANU students seemed to admire the teachers who were completely devoted to their work. They liked the instructors who were involved in learning and who almost by force of will involved the students in it. There was strong approval for instructors who communicated their dedication to students. (See Appendix A for students' comments.) There was a strong preference for computer courses from the opening day. A survey suggesting about fifteen (15) possible clubs was provided to students. Of the fifty three (53) that were returned; forty (40) chose the Computer Club. It seemed that the students had a sense of the value of technology in the world in which they must make a living.

GROWTH OF UNDERSTANDING

The University provides an excellent place for learning about the wider world and at the same time encountering the microcosm of cultural differences in the dorm, dining room, and in the classroom. The coming together of diverse groups can create any number of wonderful growing experiences as well as some

difficulties. "Within the context of education it is important to prepare students to expand their macro and micro cultural perspectives" (Wurzel, 1988, p. 3). There were many opportunities for the students to work together and develop cooperative approaches to problem solving. In their computer classes there was a need for sharing skills especially since some students had never seen a computer prior to coming to ANU. Logo, for example, helps students develop better models of problems to be solved. "Also they (Logo and hypermedia) let students work together in cooperative groups to construct products" Roblyer et al, 1997, P. 58). "The experience of self-discovery and cultural expansion involves both that which is comfortable and that which is not" (Wurzel, 1988, p. 9). A need to learn an important new skill created a unique base for bridging cultural differences.

Indeed, one should not be surprised if students find some difficulty in adjusting to customs or foods that are unfamiliar. This was the case at ANU. Actually, the students requested different types of food and choices from other African countries as well as international cuisine. Several commented in positive ways about the food variety that was presented. Others were more resistant to trying new foods.

Customs dealing with greetings, requesting information from faculty members and others also gradually were accepted by the students. Sometimes the different languages spoken by students were discussed, and students examined a particular term used for a feast or a greeting. The procedure for handing or receiving something from another person varies from culture to culture. In Swaziland, for example, one should always use both hand (or touch one hand to the other) and give a slight bow as part of the process. These differences are explored in a friendly way sometimes with a good deal of humor.

STRATEGIES FOR BUILDING TOLERANCE

"Often, it is not until we confront other cultural perspectives that we begin to question our own" (Wurzel, 1988, p.7). Many of the students at ANU had never traveled out of the immediate area where they had been raised. Some few had attended boarding school in an area somewhat removed from their homes, and this required learning in somewhat different cultural backgrounds. But now they must expand their horizons even further. Gage and Berliner tell us that "What children learn and how they think are derived from the culture around them" (1991, p. 124). This would lead us to think that the students at ANU might have different ways of thinking and operating. "Our personal psychological processes begin as social processes, patterned by our culture" (Gage & Berliner, 1991, p.124). At the University they were now encountering people from twelve (12) different countries and many tribal backgrounds. How could such diversity be used to develop the leadership and tolerance that had been the primary goals when the University Council first began its deliberation?

Open Door Policy

Administrators, faculty, and staff were conscious of the need for communicating effectively with the students. Philip (1982) tells us that "... the school must be administered in a way which will produce educated persons, but in the process an atmosphere must be created which gives the staff and students satisfaction with the process and with their role in it" (p.38). Demonstrating an openness to students, and the willingness of both faculty and administrative staff to listen to them was seen as important in achieving the goals set.

Philip (1982) discusses the value of creating an aura of openness and understanding at the administrative level. He asks, "Can you imagine a school where all the students, teachers, board members, and administrators have empathy with each other" (p.108)? He goes on to say that, "It would be a school where each one involved would realize the special and unique burdens of the other,

and would act as if those burdens were his or her own" (p.108). The assumption of the burdens and cares of others is time consuming and brings with it a heavy psychological load. It is none the less important in the process of developing tolerance and acceptance. When this idea takes root, members of the faculty and other levels of administration as well tend to follow the policy. One student commented, "I don't like it at ANU, I LOVE IT!"; and the reason he gave was because people listened to him and cared what he thought.

Technology as a Leveller

A program leveller is a learning experience in which most, if not all, of the students start at approximately the same skill or knowledge level. A foreign language could be used as a leveller for example. Levelling the playing field, in short, establishes an area where all are equal. McDiarmid and Price (1993) indicate that the best way to work with different cultures is, ".... to make sure that all students have the opportunity to understand the subject matter in ways that increase their capacity to figure things out for themselves" (p.49). At ANU computers were used as levellers. The computer provided the level field where everyone had to develop personal skills and, in the process, sometimes had to figure things out for themselves or seek assistance from a fellow student.

"Computer experts envisage a wide range of benefits for developing countries based on computer use. The training of more science and mathematics teachers, the facilitating of more efficient service in businesses, and even the ability to write and use logic are all benefits to be derived from a computerized society" (John & John, 1990, p. 43). It was decided that surely the students at a new university should learn to use such a valuable tool. The students who enrolled at the University were largely unacquainted with the computer. A survey showed that only ten percent of the students had used a computer more than ten times. One-fourth of the students had not used a computer or typewriter and only five percent had minimal key boarding skills. The students did seem to realize the importance of the computer

even though they may not have seen one in operation. "Even in developing countries, more and more people need to use computers " (John, 1986, p. 241). The growing numbers of people in urban areas are emphasizing the need for better records, and more efficient service to the peoples of all countries.

All students were required to take key boarding during Semester I and Introduction to Computer Applications in Semester II. In addition, most professors required reports and research papers to be prepared using a computer, so a need to learn key boarding and word processing was created. Since nearly all students were equally inexperienced, they all "plunged in ... enthusiastically" (Sherif, 1956, p. 153). They helped each other; many wanted to be computer laboratory assistants, and all seemed to greatly admire the expertise of the professor. "Students typically work(ed) in cooperative groups rather than individually; they tend to focus on projects that require solutions to problems rather than on instructional sequences that require learning of certain content skills" (Roblyer et al, 1997, p.70). Sherif (1956) indicated that, "After cooperation toward common goals had restored good feelings, the number of friendships between groups rose significantly" (p.155). While the Sherif study was conducted long ago, the essence of the findings seemed to apply for the students at ANU. We noted that no one seemed to consider tribal origin nor even country of origin when the students were pressing toward the goal of acquiring skill in key boarding. In a survey conducted at the end of the academic year, all students indicated they did NOT consider tribal or ethnic background an important factor in developing computer skills. They indicated that only economic differences between tribes/nations would lead to differences in computer-related skills. (See Appendix A for examples of students' comments.)

It was fortunate that the University had over 25 computers donated before students arrived in August, 1994. "In less developed countries there is a need for improving training in

science and technology, but resources for providing this training are limited. The lack of resources is particularly evident in fields that are highly dependent on computers and computer-related technology" (John and John, 1990, p. 43). While this is true, more and more businesses are using at least beginning computer packages such as spread sheets and employee listings and benefits. The students at ANU started at approximately the same level in computer skills and all were enthusiastic about learning to use computers. At the end of the academic year, only two students received an A in the computer class. One of them was among the small number who had come with some minimal computer experience and the second had come with absolutely no computer experience or even typing skill. Female students received two of the top six grades (which was approximately the proportion of female students overall). One of the women was a married Rwandan refugee with eight children. She also had to overcome a language barrier since French was her primary academic language. Obviously, she is a dedicated, hard-working, intelligent person.

Hallmarks Articulated

Yet a third strategy that can be used is the establishment of principles dealing with what one wishes to achieve for each individual. One author calls these Clear Positives. Charney (1992) says, "Clear Positives are... a set of ideals or principles, phrased in positive language, that allow us to imagine and describe what it is we wish and hope to achieve" (p. 181). At ANU we have translated this idea of Clear Positives into a more adult system of Hallmarks. The Hallmarks provide direction and appeal to the deep inner self of the University students. These are seen as the qualities that will identify an ANU graduate, and they are described for the students. The simplified version is posted clearly on campus.

a) Quality educational competence, and the ability to apply the content learned in the workplace.

   Simplified to: <u>Educational competence</u>

b) Christian character which includes moral and ethical behavior as a lifestyle.

Simplified to: Christian character

c) Positive regard for the whole person including a healthy body, disciplined mind, and a sensitive spirit.

Simplified to: Regard for the whole person

d) Civic responsibility and the willingness to take a leadership role in building the community.

Simplified to: Civic responsibility and leadership

The present population of students has been taught with these hallmarks in mind. Faculty members stress these areas of development in the business courses, in psychology, and in other areas, as well. The Hallmarks are also posted in the chapel.

Model Providing

A fourth way of encouraging tolerance is to provide models for those who are learning a new dimension in the acceptance of other human beings. At ANU this means that we expect faculty, staff, and administrators to provide positive models. The community can also provide models of behavior, skill, and knowledge that is valuable. Many guests are brought to the campus and experiences in the community are arranged so that students can become more broadly involved in the greater world around them. Bandura (1986) indicates that behavior is based on a triadic relationship between the person, the environment, and the behavior. We believe that the environment/community are important educational agencies and just recently arranged a business luncheon at the Grand Regency Hotel where student representatives could meet top business people from the city of Nairobi. Internships, and visits to various institutions and with prominent people are also part of the plan for the students as they continue their education. "A community-based approach provides an accessible laboratory in which students explore ways, universal processes, and conditions that affect human beings and are in turn affected by humans on their planet"

(Anderson, 1991, p. 125). This kind of approach is needed, but is unlikely that it will be successful, .. "unless involvement is consciously pursued as an explicit educational policy supported by the administration" (Anderson, 1991, p.139). Involvement with positive role models is being sought deliberately on many different levels.

NATURAL CONDITIONS CONTRIBUTE

The first year was a difficult one for several reasons. The generator failed two or three times. When this happened it was necessary to move the students with their books into hostels, and encourage them to study on these occasions. There were break-ins by thieves on four occasions; two of these were truly frightening. Three times the water system failed (an old pump broke down), and a new pump had to be purchased and installed. A serious van accident occurred when a student was driving and rolled the van twice. The driver suffered severe head injuries, a broken shoulder, surgery was required, and a four week stay in the hospital. Other students were also involved, but fortunately were not seriously hurt.

It was a miracle that the students responded with positive courage to these almost unbelievable crises. Perhaps we should be thankful for these rather unusual happenings (especially those where no one was injured). Sherif (1956) in a series of classic studies summarized three research studies on group conflict, and states that,"...working in a common endeavor should promote harmony" (p. 155), and so, the researchers "...created a series of urgent, and natural situations which challenged our boys. One was a breakdown in the water supply" (p. 155). It was not necessary to create any situations at ANU. There were plenty of urgent happenings that came upon us naturally. Sherif says, "...hostility gives way when groups pull together to achieve overriding goals which are real and compelling to all concerned" (p. 157). We have found that the students have a very strong bond. It is a bonding

that does not divide by country of origin, nor by tribal membership. No, it is based on the shared experiences, and a true acceptance of each other that has developed, perhaps partly due to the difficult "natural" conditions.

A MEASURE OF SKILL AND TOLERANCE ACHIEVED

"Every culture creates a system of shared knowledge necessary for surviving as a group and facilitating communication among its members" (Wurzel, 1988, p.2). At ANU we did not question the fact that different loyalities and customs were existent. We decided to "..honor and celebrate diversity by having students from different backgrounds share their food, customs, language, and values with their classmates" (McDiarmid and Price, 1993, p.49). It was necessary for students to communicate effectively with each other and with their instructors. The challenge of computer classes helped greatly to establish a common ground for discussion and for thinking. The shared difficulties they experienced helped bond the entire campus together. This bonding included administrators, academic staff, general staff, and students. Goals were set by the University Council and were shared in the publications of the University. Four strategies were used to promote a feeling of worth for each student, and communication at all levels was encouraged. This mix was then brought together in difficult situations which were natural in a new University. All of this helped create an acceptance of others and tolerance of differences. For a graphic representation of the process that leads to tolerance of differences and general acceptance of others, see Figure 1.

Design for Tolerance Building

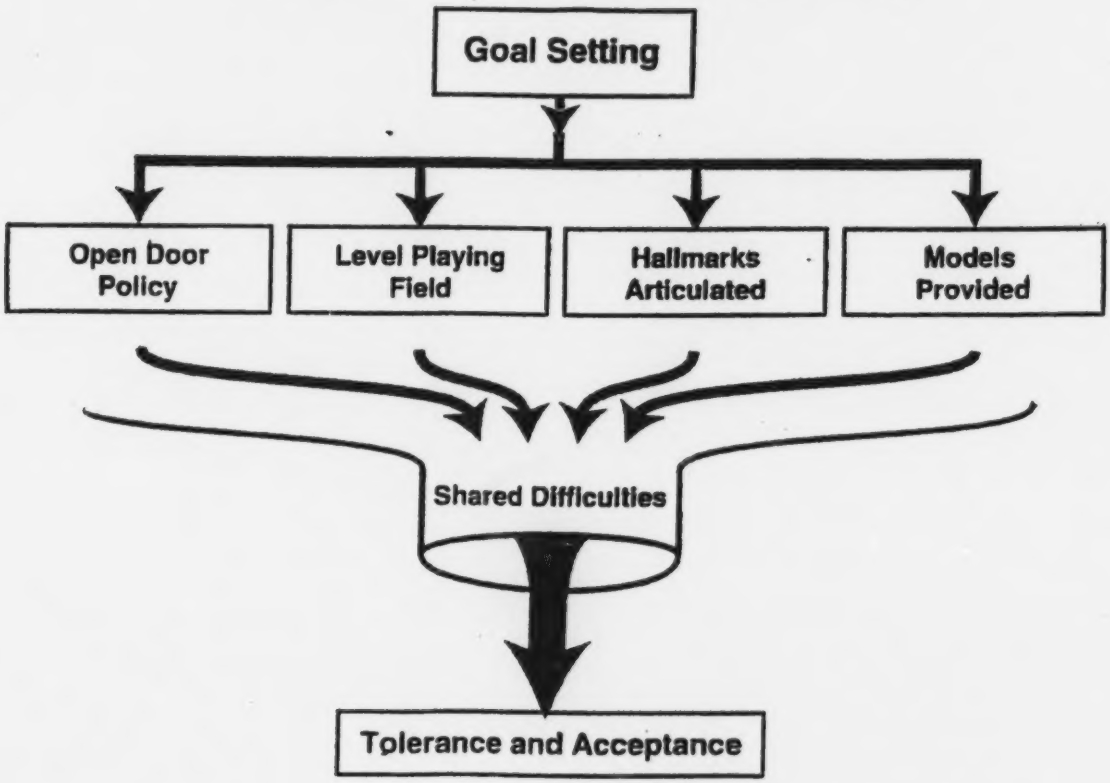

FIGURE 1

The students have commented on the communication that has taken place. They have also shown a marked preference for being part of a population that includes people from different backgrounds.

At Africa Nazarene University what a person does was more emphasized and was deemed more important than parental attributes, specifics of looks, or national or tribal origins. It was the goal from the start that the University develop tolerance and acceptance of all people. Technology in the form of computers helped significantly in building the acceptance of others that is so desirable on a university campus. Acceptance of others is equally desirable throughout the continent of Africa, and the global community. Eventually such behavior, when multiplied by the number of students, may influence many people and begin to resolve problems in Africa. That is the hope of the future.

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APPENDIX A

Sample of Student Comments (ANU Experience)

Student 1

I must say that my coming to ANU has been an experience that will stick to my memory throughout my life. My social life here has been quite good considering the fact that I like socializing. Students with whom I mix are from different backgrounds and even nations; so, to me, it's been quite a time just getting to know about the others, their likes and dislikes. It's not all institutiions that have the "airs" of family togetherness around them like ANU. ANU is a special place that I believe it is anointed by God to make a difference in the society both today and always tomorrow.

Student 2

I was fortunate to have been chosen as one of the people to represent ANU in South Africa for the Nazarene Regional Conference. It was here that I learnt of many similarities and differences of people of different countries represented and even talked to many pople who would want to be students at ANU.

Student 5

It has been challenging to me because being shy and closed up or rather being an introvert, I have discovered that my life has changed a lot in that I have begun to be more open than before to people and also learned to make friends, which was the hardest thing in my life. This is because I have been exposed to many people of diverse cultures and nationalities with different perspectives of life. This is a valuable lesson that I have learnt in the ANU family.

Student 15

I did not expect to join any college because I only have my mother. Father wasn`t there, but God plans me something else. I never had anybody to care for me but now I feel that I am a human being.

Student 16

I really enjoy my theological programmes at ANU. The lecturers are very caring and loving people, students are so friendly and I have made a lot of friends around Africa and beyond. I am convinced it is God's will I should be here.
ANU is an open door in Africa.

Student 17

The other thing which made me love ANU is that it is a compound in which I can share many other people's culture.

Computer was the most favorite subject of mine. I could apply what I have been taught and also I enjoyed it because I found it possible to apply my favorite subject, mathematics.

BEST COPY AVAILABLE

Student 18

Since I came to ANU, I have known people who came from many different countries. They are of different cultures, but we were able to live together as a group, as a family. ANU has taught me how to live in the community.

Student 23

Social Life:

No social classification is easily detected in ANU until one digs into the others background. But what I realize is that no body is intending to behave badly due to good background in ANU. "I LOVE IT"

Student 24

I have met many students from various nations of Africa and other parts of the world like Australia. All are very cooperative and work together as brothers and sisters. What a lovely place is ANU to me!

Dr. Floyd John, computer science lecturer at ANU, is so wonderful to me since he teaches the technical subject without carrying any book.

Student 28

Generally, I love interacting with people so much in that ANU being a university not only for the Kenyans but for the entire continent (Africa) it was like a priviledge for me to meet folks from different parts of the world regardless of their colour or race, but one thing I know is that it is the will of God that we be united together in love as one body of such a wonderful community.

Student 32

I have been able to feel free living with people from different tribes, cultures and countries.

My world view of today is not as the same as it was when coming here initially.In my country, I hope when I return home with the help of many teachings and experiences I had gone through, I will help and defend the image of our great university.

Student 41

But my sincere thanks goes to all the administrators like Rev. Bob Shipps, Dr. Martha John and Dr. Floyd, Dr. Woodruff and Sue Woodruff and Kristi Woodruff. My prayer is that may God continue blessing you as you continue to comfort and care for those who come from different countries. I have had a nice time in ANU whereby I have been able to interact or mix up with different people from different nations.

Student 52

It has been a fabulous experience getting to know people from all sorts of cultures and backgrounds and adjusting myself to the

challenges of a boarding situation. In my opinion, the first positive step I took towards getting started on my goals in life was coming to ANU.

Student 53

The number of my friends have also increased and I have been able to learn from people from different African countries with totally different cultural background, and even language.

I have been exposed to a completely new way of doing things and I have learnt how to organize resources in order to realize meaningful success.

Furthermore, I have enjoyed the friendly relationship with my Professors and learnt a lot from them. The love of others have lifted me and saw me stay in ANU for one year. These lively people have paid for the cost of my education and thank God for that.

Student 56

I don't have words to express; it has been so fantastic and I congratulate our teacher for taking his time to teach us computer and now somebody who doesn't have any background knowledge on computer can type, write programming languages (dBase, Lotus, Basic, Logo) and load other things for specials.